Humble Praise,

Offered up in the

Publick Solemnity,

June the 28th 1660.

Being a day of Thanksgiving for his Majesties happy Restauration.

By T. *A.* an unwothy Servant of the Lord Jesus Christ in the work of the Gospel.

Non Deus humiles quibus dat gratiam ante datam humiles invenit; sed dando gratiam humiles facit; hoc ipsum enim, gratiam, Deus per gratiam donat, ut quisquis eam acceperit humiles fiat. Fulg. 2. 41.

The humble shall see this and be glad, and your heart shall live that seeke God.

LONDON,
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To the Right Honourable,

Sir *EDWARD HYDE* Kt. Lord Chancellor of *England*, One of his Majesties most Honourable Privy Council.

My Lord,

IT's a safe Rule, that Statesmen must have no more anger then will serve their design; for subjection to powerful wrath is dangerous both ab intra, *being a constant disease, a fire that commonly consumes the house where first it kindles; and* ab extra, *it betrayes to ignoble acts, and the unavoidable censure of the Soveraign. The last Century hath been too fruitful in such instances.*

And herein Prudence speaks her Mother tongue, and hath learnt it from Religion, which further saith, Ira simulata charitas vera. *Let Anger be the dark shadow, Love the beautiful body, the one to fright the evil from their wayes, and deliver from death; the other cordially and constantly endeavouring every mans peace, comfort, and joy. This is living in* love, *and living in* God. *Oh that all the Subjects of our Soveraign Lord were thus qualified, for advancing his Title* King of Saints. *We have too long observed what Factions have done for us, and for themselves. In patience the reasonable Soul may be possessed, which the distemper of impatience doth turn out to the courtesie of others, and it unawares it's taken away. If Lust unto destruction were a*

οὐδὲν οὗτος ἐπὶ πρὸς ὄψιν &c. Nihil aspectu jucundius quam bonorum virorum consensus. *Plat.* in 2 Epist.

necessary or lawfull concernment of Mankind, there would be less need of an able Ministry.

My Lord, *as I dare not here touch your* Honours Name, *choicest Pictures are not for Tents and Boothes, so I cannot smother this commō sence; for its generally noted in your Honour with great applause, that your constant carriage doth rebuke the envy of those that would better conform to his Majesties Royal pleasure by endeavours for union.*

I have good reason for this, and all dutiful Addresses to your Honour; for my native Soyl is the Inheritance of your noble and renowned Family, my Christian name, with admission to the visible Church, and divers comforts of my life, I owe your near Relations, *and as I may assert faithfulness, from former Generations; so I shall most gladly engage me and mine.*

Your Honours in all Duty and Service,

Tho. Arnold.

Dan.

DANIEL 6. 10.

Now when Daniel *knew that the Writing was signed, he went into his house, and his window being open in his Chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.*

FOr a Preface to this Text, take the History of the Penman.

1. His Descent was Noble, Of the seed Royal of *Judah*, Thought meet for a Courtier to the greatest Earthly Monarch of his time, and chosen Secretary to the King of Kings. Cap. 1. 3.

2. His Attainment was admirable, whether, 1. Natural, he was a lovely lad, in whom was no blemish, Cap. 1. 4. as the Spouse of Christ, all fair without spots; and as this is the ground of natural love, uniting the heart of *Shekem* to *Dinah*, and *Jacob* to *Rachel*; so 'tis likewise of spiritual 'twixt Christ and his Spouse, God and his Church (perfectly beautified with his own comliness) and eternal love springs hence also; for as horrid deformity causeth that hellish rage in the damned to one another, and themselves, so celestial beauties (shining with the rayes of divine glory) move heavenly delight, called by the Apostle, *The bond of perfection*. Love is the golden chain that doth unite glorified Saints together. Ezek. 16. 2. His acquired parts are no less rare, as *Moses* was as learned as *Ægypt* could make him, so *Daniel* wanted no *Chaldean* accomplishment, which had now engrossed the excellencies of all neighbour Nations. He was fraught with all wisdom, understanding

ἐν πάσῃ σοφίᾳ γινώσκοντας γνῶσιν, καὶ δεδέχθαι γράμματα καὶ γλῶσσαν Χαλδαίων *Septuagint.*

derſtanding *Science*, skilful in Letters, and the rareſt *Tongues*. Now in this pure and well prepared gold was ſet the Jewel, for, 3. His inſpired Attainment graces all, an excellent ſpirit is found in him, the ſpirit of the holy gods, ſaid the *Magicians*, who onely had familiarity with the gods that dwelt with fleſh, ſuch as the Witch of *Endor* conjured out of the Earth: But as his name *Daniel* ſignifies the wiſdome or judgement of God, and *Nebuchadnezzar* called him *Belteſhazzar*, after the name of his god, ſo he was incomparably inſpired by the onely wiſe God.

3. His Preferment begins this Chapter, and who can better deſerve it then our *Daniel*. God promotes his ſervants by heathen Princes, and 'tis the intereſt of greateſt Monarchs to advance ſuch, for it's an honour to them as the name of Chriſt is blaſphemed by diſordered Chriſtians, the treacherous carriage of ſuch hath hardned the Turks againſt Chriſt, and a lewd ſervant is the ſhame of his Maſter (for if his lewdneſs ſpeaks his Maſters temper, 'tis the greateſt diſgrace; and if his Maſter cannot ſpeak him into better manners, 'tis none of the leaſt) ſo 'tis an honour to be nobly ſerved. Beſides, they are moſt faithful; *Obadiah* is a good Steward to *Ahab*, none in the Court more careful of the King *Ahaſuerus*, nor ſo ready to diſcover Traytors as *Mordecai*. *Artaxerxes* is loath to have good *Nehemiah* his Cup-bearer go from his elbow. And moreover, they ordinarily bring a bleſſing with them, this *Laban* got by *Jacob's* ſervice, and *Potiphar*; but eſpecially *Pharaoh* by *Joſeph's*.

4. In the next place we read of his danger, the cauſe whereof is envy; he was now lifted up and made the fairer mark. *Joſeph's* gay Coat was a light to the Archers that ſhot ſo ſorely at him. Perſons in great places are commonly ſtruck at. The Adverſarie's plot is

this,

this, by irreligion they would shew their loyalty; all the Courtiers were confederate herein; but these were *Persians* that worship the Moon, (the emblem of worldly vanity) and will do any thing for their god the world: No wonder then if some Court flyes among us of the like disposition are so fruitful in like devotions, and have neither troubled God nor man, so much as his Majesty with their Petitions, during these thirty dayes, since his return home. Our Monarch may vye Petitions with theirs, though to their Cæsar was engrossed Gods part also; which with ours is sacred. *From* May 29. *to* June 28. *is just* 30 *dayes.*

5. Here in the Text is his practice in his danger; godly exercise, and close walking with God.

6. His reward twofold; 1. Evil from his Adversaries, who cast him into the Lions den. 2. Good from God and the King, who preserved and promoted him.

7. And lastly, his great End accomplished. Gods honour is advanced and established by the Kings decree.

The Text is fairly translated, He that will make no strife, shall find none here, allowing onely variety of terms to several Translators.

The Text opened, shews us *integrum*, godliness in several parts, with their harmonious dependance.

1. Constancy; but to be constant and faithful, there's required severity, and strength of spirit; this he wants not, for

2. Here's his secrecy; He goes into his house. Some reservations are inconsistent with honesty; but here's no unhandsom shift, or treacherous concealment; for

3. Behold his faith, looking (through his opened window) to Jerusalem, and the Temple. And is he not over confident? is not this presumption? no, for

4. See his humility, he is upon his knees. Though a complement doth not alwayes declare humility, yet many acts do a habit; for this

5. Ob-

5. Observe his frequency in duty, three times a day, but are his addresses according to the divine will? Yes, witness,

6. His piety, his service is holy, consisting of these two parts, Prayer and Praise. But is he as thankful now as formerly, when in greatest state? doth not his danger shorten this part? no,

7. Lastly, His alacrity and cheerfulness is seen, in serving and praising God now as he did aforetime.

Now because *Wisdoms words* are *sweet* to the *soul*, and variety makes a feast; let us touch every flower in the *Text*, and *taste* the *hony* that our *eyes* may be *inlightned*.

Exeratum illud scriptum esset, ἐνετάγη τὸ δόγμα. Sept. *Statutum decretum cum cognovisset.*

The writing was signed, so we read, and *Tremelius* (that learned Jew) and divers other Translators with us: The Septuagint (of great authority in the new Testament) read it, the Decree was established, all to one sence; and *Daniel* knew it, or had taken full knowledge of it, yet he adventures to his devotions: hence note,

1. The greatest dangers and difficulties, cannot terrifie a godly soul from his duty. Here are three good witnesses near at hand (and his companions) who will not give Gods glory to another, nor his praise to graven Images, but will rather offer themselves a burnt sacrifice then he shall want a service; and this is from,

Dan. 3.

1. The law of God, his enemies had got a law against him, which he will rather satisfie with his blood, then deny God his bodily service. It's safer to obey God then man. Princes have great power in their commands; upon the command of *Jacob* and *Abner*, the young men sport away their lives to please their Generals. It's said, the Grand Signeur (to entertain an Ambassadour) commanded one of his Train to ride (in full career over a steep cliff) into the Sea, and then asked the Ambassador how many such servants his

Master

Master had. Our Lord hath many such servants, we have *Daniel*, *Paul*, and many Worthies more. 2. Then love likewise doth move them thereunto; his is strong as death, it crops the fairest flowers in their prime, it brings strength and beauty to dust and ashes in amorous persons of both sexes. The wives of dead heathens have contended (urging before the judges, their love and loyalty that they might burn with the bodies of their deceased husbands) and is spiritual love less powerful? surely no. *Paul* counted not his life dear for Christs sake, and *Peters* love at last constrained him to follow his Master in the like death, though a sadder spectacle being crucified with his head down-ward: and Heb. 11. Rev. 6. Acts 20. 24.

3. The sence of Gods love to them, makes them thus valiant. *Stephen* resigned his soul to this revelation. The goodship fears neither [illegible] nor tempests if it hath Sea room enough. God's eye is not onely a Fountain, but an Ocean; and *Paul* concludes, that neither depths nor death can separate a godly soul therefrom. Acts 7. Rom. 8. ult.

Therefore let us be incouraged to zeal, and Christian valor, what thou wantest in comfortable experiences, make up in faith. Christ is the Captain of our salvation, and we his Souldiers, and what makes souldiers adventerers in a field-fight, or storm, not so much their present pay and maintenance, as the Generals promise of Victory, Honour, Booty, and Preferment; therefore this caution is added, *Take heed lest there be in any of you an evil heart of unbelief, in departing from the living God.* If we believe not Gods promises, we shall be terrified with the hardships of his service. Yet *Daniel* is wise and retires himself. Heb. 3. 11. Heb. 3. 12.

Whence note, Gods servans are serious and secret in his service. The rule of Christ would lead us no Obser. 2. Mat. 6. 6.

onely into the House, and Chamber, but closet. Vain glory in Religion is an undoubted sign of hypocrisie. Men do their best before those from whom they expect their reward. *Jehu* will boast of his zeal, and shew it to the world; he hath therefore the better acceptance with men, and the less with God. The *Pharisees* in their religious duties, had this aim to be seen of men, and they had their expected reward.

Let's present an instance, 'tis better then a Play, or May-pole.

Mat. 6. 5. γωνίαις, *In quibus fere habentur hominum conventus.* B 22.

Here's one stands in the corners of the streets, or rather angles, turnings, and cross wayes, to be seen four ways; 't s the *forum* or market where the greatest concourse of people is. The people flock about him and thus admrie, see what a holy man he is, what a devout look he hath, what markes of mortification are in his face. Look [illegible] his * Frontlet, he hath the Law and fear of God before his eyes, what a demure posture he stands in, (no butter shall melt in his mouth, for he fasts) behold his religious habit, his large Philacteries on the Hemme and borders of his Garment; there's holiness to the *Lord*, and many divine sentences wrought, take notice of his patience and canstancy, he hath stood here a great while, he makes long and many prayers.

* *A Plate of Brass upon his brows, with the Dialogue inscribed.*

Hence was a superstitious respect for the Hemme of the Garment.

From this observation, the people are alarum'd away with a *Trumpet* sounding a call; why, whats the matter? O there's a *merciful* man doing his *alms*, and 'tis pitty but the world should know how good a man he is, what a bountiful alms is here, this is a noble Benefactor, his charity declares that his ability is great; a great man and a good man, this is a Rabbi indeed.

And this is their usual course in their Synagogues, ever sabbath in the midst of their service (after the law written in parchment Roles is carried about, and kissed

Ipse vidi.

by

by all the people, as the wise Papists kiss their Crosses, Images, &c.) they have a collection for the Priest, and the Collector (while gathering) turns to the Priest, and tells aloud every mans gift, and the Priest or Levite blesses him accordingly. But the truly religious man is better retired: for he seeks the honour that comes from God *alone*; he that hath rarities for the King, will not open them in the way to the Court. Christs spouse is a beauty, that will not be blown upon. 'Tis held in Philosophy, that the motion of the Stars is without noise. True Saints are not sounding *brass*, or tinkling *cymbal*, that have but one note, no musical variety that makes a noise without melody.

Stella motus non edit sonum: sancti non sunt sonantes.

But though he be within doors his faith flyes out, his windows were open; they seldom shut their windows thereabouts, for they have white *ceiled* houses, little windows, and no glass, and he looks to *Jerusalem* and the Temple: Where Note, *Faith is an Ingredient to all Christian services.* The *Temple* here prefigured *Christ*, and how they agree we shall see. As upon Allegories, Parables, and Similitudes, there may be an unhappy use of invention; (for particulars in such cases, besides the scope, are not argumentative) so we must diligently regard the main parts of resemblance.

Hag. 1. 4.

Observ. 3.

1. It was an institution that the Temple should be respected in Prayer, as doth plentifully appear in the dedication thereof: So the Lord said concerning his Son, *Look* unto him and be *saved*; and him had *Jonah* respect to under the type: for we reade, That he looked towards the Temple, when he was in the depth of the Sea, and had lost the points of the Compass, he could not know East from West; besides he was in the dark cave of the Whales belly, and was muffled and blindfolded with weeds wrap't about his head:

1 *King.* 8.

Jonah 2. 4.

This then was onely the working of his faith, towards the seat and center of Gods mercy, which is really Jesus Christ, and in Gospel language is called our *approach* to God through *him*, and asking in his name.

2. The Temple was the rarest piece in the world, for materials and workmanship, the most rich and beautiful building, no such stately and magnificent structure as the Lords house. The second Temple, that was yet nothing to *Solomons*, was admirable in Christs time, was glorious for outward glory, & holy for external sanctity: so our Lord Jesus, the rarest piece that ever the worlds eye saw, the fairest amongst men, never the like made of flesh and blood. The Church sets him out to strangers in his colours of *white and red*, and his *office* a *Standard bearer*, which we corruptly read the *chiefest*: The goodliest person in the Host is chosen to bear the Royal Standard, and his imployment is his highest grace. They that look no higher then his personal appearance shall never now his worth; but believers lift up their eyes and see him displaying the Royal *Ensign* of divine favour; and here's his glory.

Cant. 5. 10.

3. The Temple was so holy that it sanctified the gifts, the Gold and other oblations were hallowed by its holiness. So our Lord Jesus doth our services, though seemingly as pure as gold, yet they will not pass above, without his image upon them. To our prayers there goes his incense, if he takes not up our names, in vain do we his.

Rev. 8. 3.

4. The Temple was graced with the presence of God, this was the chosen habitation of the mighty God of *Jacob*. *Jonah* said his prayer came in unto him in his holy Temple; hither he appointed all the Males to come three times a year to meet him. Here *Isaiah* beheld his Majesty, and *David* his beauty, who hath re-

2 Sam.

Isai. 6. 1.
Psal. 27. 4.

course

course to a Temple-revelation, when he would have his wish his fill of God. And this Christ owns to *Philip*, *If thou hast seen me, thou hast seen the Father*, The Godhead is inseparably united to the Manhood in Christ, who is the medium for communion between God and man, witness his own words, *Thou father in me, and I in them*. God gives us a meeting in *grace* which we embrace by *faith* in *Christ*. Psal. 63. 3. 4. Joh. 14. 9. Joh. 17.

5. From the Temple came the blessing; so *David*, *They shall be abundantly satisfied with the fatness of thy House*, 'twas the place of dole; here the Lord commanded the blessing. In his Temple did every man speak of his *honour*, because there they received his *favour*. Now this is Christs singular prerogative, as without him we can do nothing, so receive nothing, all comforts and spiritual blessings (promoting us to heavenly places) we have through him, he entertains our faith with heavenly delicates, joy unspeakable, some *Grapes* of *Canaan*, *first-fruits* of glory, the very *substance* of things hoped for, though so little that 'tis but the *evidence* of things not seen. Psal. 36. 2 Cor. 1. 4. Ephes. 1. 6. *Fides gratia & operatio dei, qua deus creditur, sitis purgatur & anima consolatur.*

6. Christ makes a likeness twixt his dying body, and the Temples overthrow: *Solomons* was destroyed, and another re-edified, with this promise; The glory of the *second* Temple shall be greater then the *first*; which was true in Christ, who saith, *Destroy this Temple, and in three daies I will raise it up*; and this he spake of his body, which shall now dye no more; and how glorious is, those that have seen him him since his ascension (as *Stephen* at his dissolution, *Paul* at his conversion, and *John* in his Revelation) will give some light. Acts 7. 55. & 26. 6. 11. Rev. 1. 13. 14, 15, 16.

And

Tanta erit dissimilitudo inter corpus spirituale & naturale, quanta fuit inter corpus naturale & semen generationis.

And hereby we obtain this comfortable hope, that our bodies (that shall be) will as far exceed these in glory, as these their seed, or dust whereof they are made. But though his faith be high, his gesture is lowly and meek, he is upon his knees.

Observ. 4. Whence we conclude, Our duty to God must be performed with humility; We must serve the Lord with reverence, and *James* injoyns it in several of his terms, be *afflicted, mourn, weep, humble* your selves in the sight of God, and he shall lift you up. Our gesture in Prayer must declare an humbled heart; 'tis superstitious to tye up our selves to any one gesture. The Pharisees as we have heard, *stood* praying, and Christ approves that posture (saying) when he *stand* praying, forgive. *Daniel* kneeled, with many others (both dutiful postures) the servant stands before his Master, the subject kneels before his Soveraign; we read much in Scripture of another posture *prostration*, lying on the face, constantly used by the Turks unto this day. Again,

Sam. 4. 9. 10.

Mar. 11. 25.

Observ. 5. Pious souls are frequent in holy duties; The Turks fill their Mosques, or Temples seven times a day in their Cities, to our shame. The Papists justly upbraid us with negligence and lukewarmness. A *fervent* spirit, a heart hot in love gladly embraces every *opportunity* to discover it self. At evening, morning, and at noonday will, I pray, said holy *David*. They that be fat shall *eat*, and *worship*. When we serve our selves of the creatures, we should remember to serve the Creator. Corpulent bodies have left issue, and are soonest barren; but *fat* souls in *old* age are most *fruitful*: but what's the duty?

Rom. 12. 11. τῷ πνεύματι ζέοντες, in most Copies, and 'tis rejected for this mistaken sence, the Christians must be time-servers.

Psal. 55. 17, 22, 29, 92, 14.

6. Prayer

6. Prayer is a daily exercise of Gods people, (most useful in times of danger and distress) 'twas that which first drove man to God, when *Enosh* (signifying calamitous man) was born, then began men to call upon the name of the Lord. It's a flower that springs from the miry pit of affliction. The Israelites *pressures* made them *groan*; thus God tels *Moses*, I have *seen* their *affliction*, and *heard* their *cry*. God makes the day of evil for this end; he calls it a seasonable, an acceptable time, when he is near, and promises help and deliverance. Christ withdrew his invisible support from *Peter* to have his Prayer, and when the earthen Vessel was sinking, and the waters coming in upon his soul, this divine air and holy breath bubled forth, Lord *save* me, I *perish*: We conclude this, remembring Christ to *Thomas*, Thou hast seen the evil day, and hast prayed, but blessed are they that (live in this air, and) frequent this duty, in their best and happiest dayes. In the midst of thy comforts, thou hast cause enough to come to God by Prayer. Gen. 4. 26. Psal. 69. 1. 2. & 130. 1. Hos. 5. 15.

And now have we made way to the last *Observation*, the most proper *subject* for this day, *Daniels* praise: And the truth hence is,

7. The molestations of Gods people do not obstruct his praise; this is evident in *Job*, a perfect man, very great in grace, and goods; in an hour he hears of the loss of cattel, servants, children and all; he rents his mantle, and looks upon himself stript, as *naked* as when he was born, and yet cryes out, *Blessed be the name of the Lord*. Observ. Job. 1. 21.

The next witness is *David*, a man beloved of God, born to a Kingdom, accustomed (to holy Psal. 42.

solemnities,

solemnities, and joyful feasts, stript of all his comforts, banisht from Gods worship (so dear to him) pierc't with the Adversaries reproach (that cryed, where's thy God?) yet in this condition he stirs up his soul to an exercise of *praise*. We have likewise the testimony of *Paul* and *Silas*, who received many stripes, were cast into Prison, and there set in the stocks; yet at *midnight*, the dead time of the night, they *sang* praise to God.

Acts 16. 25.

To confirm this truth, We have three Arguments from the remains of comfort, four from the fruit of sanctified trouble: And lastly, the command of God. God seldom takes all, thou maist find necessaries abiding: Now,

Arg. 1. Ingratitude under the enjoyment of necessaries, is very unchristian; But God affords thee necessaries: If thou dost doubt this, compare thy comforts with Gods servants in former ages. We cannot find that they eat any flesh before the flood, (when they lived so long) and divers learned men conclude the contrary, and with good reason.

Gen. 28. See *Iacobs* condition, an heir of the blessing, thou canst not have a worse lodging, the blew heavens are his Canopy, the earth his bed, and the stones his pillow, and here he indented with God, (and conditioned to serve him during life) for

1 King 19. 6. *bread* to eat, and *raiment* to put on. Is *Elijah's* repast beyond thy reach, a cake baken on the coals, and a cruse of water? Canst thou not entertain thy friend as well as the old Prophet a man of quality, who called back the young prophet, and it's like set the best before him (for it was a dear banquet to the young man, it cost him his life, and what

was

was it but bread and water? Hast thou not a handful of parched corn to eat, nor a draught of water to drink, *Hagars* refreshment? which Christ values and sayes it shall be *remarded*, therefore thankfully received. But to leave times and places so remote; 'Tis true we have a good Land, wherein more perish by wantonness then want; with meat (the *workmanship* of God) our bodies are destroyed, rather then with hunger. The Peasantry in *France*, the mountaneers in *Scotland*, and the wilde *Irish*, would make the meanest amongst us thankful. But we'l imagine the want of necessaries, for 'tis possible though rare, and yet conclude thou hast life, and thence reason, to the praise of God.

1 Kin. 13. 19.

In licitis peri-mus.

Who live by trifoyl or honysuckle-grass content with a little of their butter.

The enjoyment of the greatest temporal mercy, will render ingenious Christians grateful.

But natural life is the greatest temporal mercy: *Ergo*, This we have from Christs own mouth (when he rebukes their needless care for accommodations) The *life* is more then *meat*, and the *body* is more then *rayment*, life is the capacity, the end and sum of all other comforts. 'Tis the first, and the last, we willingly redeem it (when endangered) with the loss of our substance, we spare not skin, flesh, or limb to preserve life, lancings, and cutting, cures we undergo to save it. Life in Scripture is called a *prey*, which is alwayes taken (after the fight in victory) with *joy* and shouting. See how this mercy is prized by a hopeless offender, pardoned at the place of execution. But a godly soul may lose his living, and life too; what remains beyond this to the praise of God? *An.* His Grace.

Arg. 2.

Luk. 12. 23.

Job 2. 4.

Where true Grace is, there is the greatest cause of thankfulness. But the children of God have

Arg. 3.

true grace, they have the immortal ſeed, the divine nature, the ſpirit of Chriſt, and the life of God, therefore muſt needs be thankful. This *Paul* ſpeaks home to, Having, ſaith he, acceſs into this Grace wherein we ſtand, we rejoyce in hope of the glory of God, and *glory* in tribulations. Oh Chriſtian! what cauſe haſt thou to be thankful, couldſt thou underſtand thine eſtate, thy portion? We tell you of Crowns, and Kingdoms, to raiſe an apprehenſion which yet never comes near it: We read of a City paved with Gold, walled with precious Stones, twelve Gates, twelve intire Pearls, becauſe the ſoul is inſtructed by ſenſe even in things inviſible. One ſayes, the compilers of the Turkiſh Alcaron formed their Paradiſe (of choice Gardens, delicate fruits, rare beauties, reſtored virginities, and the like carnal delights) rather from the heathen *Poets*, then the *Jew* and *Monk* aſſiſtant; not becauſe thus perſwaded themſelves, but otherwiſe they could not affect the people. And therefore the Jews could receive no more then temporal promiſes and poſſeſſions, becauſe ſo long beſotted with Ægyptian ſenſual comforts, and becauſe ſo prone to Idolatry, God ſhamed their Idols with Temple-glory: As that was typical to them, ſo all that the world and Miniſtry can ſay, is but metaphorical and ſhadowy to the bright glory that ſhall be revealed. Thou knoweſt (Chriſtian friend) that thou canſt not alwayes lay out the poſſeſſion of thy experiences in divine praiſes, how then canſt thou deal with the reverſion. The recompence of Gods righteouſneſs on us, calls for our higheſt admirations, expreſſions can go no further.

Rom. 5. 2. 3.

Rev. 21.

Nihil in intellectu quod non fuit prius in ſenſu.

Non quod ipſi ita putárunt ſed quia alias vulgo efficere non potuerunt.

Now

Now from the fruits of ſanctified trouble, we plead for Gods praiſe.

That which diſcovers our relation to Chriſt ſhould move us to thankfulneſs: But moleſtations and troubles evidence this; they are the common badge of Chriſtianity, every *mark* of our high calling is a *prize*, and the deeper the ſcar, the more honourable. This was *Pauls* evidence, his Religion might be read in theſe characters, the *markes* of the Lord Jeſus born in his body, he was ſo ſtigmatized and branded, for Chriſt that 'twas eaſie to know whoſe he was. Well ſaid that old primitive Saint, Now I begin to be a Chriſtian, when his bones were cruſhing between the teeth of wild beaſts. Settlement on the Lees, and conſtant pomp is rather for *Dives* then *Daniel*. *Arg.* 4. *Iob.* 16. *ult.* *στιγματα.* *Gal.* 6. 17. Ignatius. *Qui non crucians non Chriſtianus.*

What makes us more gracious, ſhould make us more grateful: But moleſtations improve grace. Difficulties makes virtue heroick, and graces glorious, as wind to the fire makes the flame mount high. So Chriſt, when I am lifed up (in my ſuffering) my graces ſhall ſo ſhine, that I'l gain and draw all men to me. His Croſs was but the buſh ſet out to the beſt wine. They bring forth the quiet fruits of righteouſneſs. The Land that is beſt plowed is moſt fruitful. When *Paul* inſiſts upon the pedigree, and runs with grace in the line; He ſaies, the root and original is tribulation. *David* feared not the roaring waters, ſhaking Mountains, and moſt terrible tempeſts; for there was a *River*, the ſtreams whereof made *glad* the City of God. We gladly endure the falling of great ſtorms after a drought, that ſo the ſprings may riſe: and *Iames* wills the rich to *rejoyce*, in that he is made *low*, and *Arg.* 5. *Rom.* 5. 3, 3, 4. *Pſal.* 46. 3, 4. *Iam.* 1. 10.

adds the reason, because as the flower of the grass he shall pass away. The flowers fading in our bosome, tell us what our joyes and life will come to.

The vanity of our substance, doth teach us the mortality of our bodies, and prepares us for immortal glory.

Arg. 6. What destroyes sin should increase praise; but Tribulations make Christians less sinful, therefore more thankful: Thunder and Lightning consume unwholsome vapours, and clear the air. Gold in the fire loseth onely its dross, and sharp winters kill the weeds. God saith, His people were *carried* away, and kept in *Babylon* for their *good*. Flesh *Jer.* will bide longest sweet in cold weather. If he *Hos. 2.* *hedges* up our way in sin, with *thornes* of trouble, we may be thankful. He is wise, and can destroy the cause with its own effect, sin with sorrow. The Scorpions oyl cures the Scorpions sting. We should therefore kiss the rod; for if we were not *Periissem nisi* *chastened* of the Lord, we should run on in sin, and *perijssem.* be condemned with the world.

Arg. 7. That which will make our praises more high and heavenly in the Kingdom of God, should make us in a good degree thankful here. But our Tribulations and sorrows will advance our praises there: *Ergo*, For this take the report of him, that often saw what was done above, *John* in his *Re-* *Rev. 7.* *velation* saw a company in *white* Robes, and *palms* of victory in their hands, before the Throne, and the Lamb crying with a loud voice, *Salvation, blessing, glory, wisdome, thanksgiving, honour, power*, and *might*, be to the *Lord*, and the *Lamb* for ever. *John* wonders who these are, that are so high

high in the praise of God, he asked one of the heavenly host that stood by, who returns this answer; These are they that came out of great *Tribulations* &c. The *wrath* of man is here turned to the praise of God by the saved ones. The Prodigals misery made the musick: He was *lost*, and is *found*, was the burden of the *Song*.

It's noted by one, That Princes are commonly unhappy in this, that nothing is rare to them, their distance is so little from all comforts, that they cannot ripen a desire before the enjoyment comes; herein our King is the happiest under heaven. *Clevior è tenebris* is his also. Therefore the Saints that *sleep* in Christ, shall have more glory then they that are found *alive*, and changed at his coming, because every mercy takes it rise and height from the depth of former misery; dissolution makes the resurrection exceeding glorious.

Lastly, to strengthen the former cords, and bind this *sacrifice* of *praise*, to the horns of the *Altar*; Consider, God requires it.

Arg. 8. Now, True Christians faithfully apply themselves to the discharge of every duty: But cheerfulness and thankfulness in every condition is a Christians duty. Had we no other argument, this were sufficient. It is the express will of God, that *Phil.* 4. 6. we should *rejoyce* evermore, and in every thing *give thanks* joyfully, as well as mournful confessions, are his institutions. He will not have an evil report, brought upon a good land; others discouraged from piety, for want of joy, his commands we must not dispute, but obey. This should not stick betwixt God and a Christian, as was

said

said to *Naaman*, If the Prophet had bid thee do some great matter, thou wouldst have done it: how much more, when he saith, *Wash and be clean*; if God had enjoyned a difficult and dangerous service, wouldst thou have disobeyed him? What command can be more acceptable then this, Be *joyful*, be *thankful*.

Some rational *inferences* from these demonstrations will conclude our work.

Use. To condemn ingratitude: 'tis odious to humanity, inconsistent with Christianity; But not to hover in generals; There are three sorts censured by this truth, that refuse, with-hold, or lessen praise. 1. Murmurers, that cannot bear the abatement even of superfluities, which sinfully repine at the loss of those things that they cannot lawfully enjoy. The proud *Lady* frets, if she want any of that *bravery*, and those *ornaments*, whereat the *Lord* chides when he sees them on. Pluck feathers from young birds, and the blood follows. The Israelites were sick of this pet in the wilderness; they could not be content with the Lords allowance, though he gave them Angels food, *bread* of his own making, we have nothing but this Manna, said they: We eat flesh in Ægypt, who who shall give us flesh to eat? They asked meat for their lust, and as there was sin in the desire, so there was judgment in the grant. They get *Quails*, a rare bird, a second-course dish, for *lust* and not for hunger; but while the meat was in their mouthes, the wrath of God fell upon them to their destruction. *Physitians* say, that Quails are a dangerous meat, for they breed the Epilepsie, or falling

Isa. 3: 18, 19, 20, &c.

falling-sickness. They did eat, and fell, and the meat wrought out at their Nostrils. Those that seek great things for themselves, (especially in doubtful times) and despise the day of smal things, are none of Gods people. 2. But say some, this doth not reach me, I disdain no mercies be they never so mean, but my comforts are so small, my spirits so low, my heart so careful, that I am unfit for an exercise of praise, and seldom excited hereunto. These are negligently ungrateful, such were the *Lepers*. Before they were cleansed they could beg, now they have nothing to move charity, but must fall to labour and work hard for their living. Nine of the ten never acknowledge their clensing to be a mercy, onely one returns and is thankful, which our Saviour approves, and reproves the other.

Others with-old divine praise, through timerousness, and evil modesty and sinful fear, that smother the praises of God with a multitude of jealousies, possibilities of ill consequences, and the like. There were such in Christs time that *believed* on him, but were afraid to *confess* him, to whom he saies, He that *denies* me before *men*, him will I *deny* before my *father*; and his holy *Angels*: Without are the *fearful*. Rev. 21. 6.

3. Some are partial in the praise of God, that neither deny nor with-hold, but lessen it, and shorten this part in times of trouble, contrary to the course of *Daniel* here; he praised God now as he did *aforetime* in his greatest state, and why should afflictions abate any thing of our praises; when divine *love* or *hatred* is not discerned in the things

things of providence. The more this Garment of flesh is worn, the clearer the Sun of Righteousness is seen through. We have a gracious Father, that will not see us want; when this old suite of our natural body is done, we shall have a new and spiritual one; and the soul that possesseth the least sense of divine love, is convinc'd of more mercy then ever he can express in his best and highest praise. 'Twas *Abrahams* fault, that while he complains of the want of a *child*, he prizes not the presence of his heavenly *father*; *Rachel* was to blame, she had a loving husband, a fair estate, her servants about her and one Son, which onely encrased her desire, she named him *Joseph*, cryes, *Adde Jehovh*, takes him as the pledge of another, is all for an addition, till at last comes *Benoni*, the Son of her sorrow, and death. Inordinate desires for temporal comfort, with the ungrateful concealment of blessings received, is very displeasing to God.

Use 2. VVe might hereunto subjoyn a corrective for the spleen of Adversaries, the vanity of their envy is clearly seen; its folly to justle with him you cannot overthrow. Enraged minds will not be satisfied with less then the distress and despair of them they oppose. The envious man wants full as much as the envied hath. If *Hamans* wrath be kindled, not *Mardecai* alone, but the whole Nation of the Jews shall be a sacrifice to that flame; but the word of his friends would be thought on. If *Mardecai* be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shall surely fall before him. *Ester 6. 13.*

It

Is sometimes farre with Adversaries, as with those three men that cast in *Daniels* companions into the fiery furnace; they were devoured of those flames, prepared to consume Gods servants, who through his mercy were preserved. The servants of God have a real spirituall defensative against fires of wrath, and waters of trouble, and 'tis Gods *promise* to his Elect, (who can never fall below joy and praise) and molestations give them fresh occasions to glory. Isa. 43. 2. Acts 5. 41.

The remaining Uses are more comfortable. Use 3.

We see a great difference between the Godly, and ungodly. 1. In respect of their estate and condition; the wicked man hath no solid comfort, if his portion be large, his *Table* is a snare to him, as a trap baited with a chick, his *back* is *bowed* down like a beast, he converseth wholly with this worlds good, and cannot look up, he forgets his God. Whereas (on the other hand) a godly man saith with *Paul*, though *troubled* on every side, yet not *distressed*; though perplexed, not in *despair*; *persecuted*, but not *forsaken*; *cast down*, but not *destroyed*. Grace hath it's fresh springs alwayes hottest in winter. The spirit of consolation (as the wind) breathes where and when it listeth, by night as well as by day. Divine favour (as of old to the Israelites in the wilderness) is a pillar of *fire*, clear and comfortable in the *night* of adversity; when many times in the *day* of prosperity it is *cloudy*. Rom. 11. 9. 10. 2 Cor. 4. 8. 9.

2. So their carriage is contrary, the natural man is hardly drawn to acknowledge, or bless God in abundance. *Nebuchadnezzar* in his pride hath lofty looks, which the Lord brings down, and thus vaunteth

vaunteth in his Pallace (viewing his Royal City) Is not this great *Babylon* that I have built for the house of the Kingdom, by the *might* of my power, and the *honour* of m Majesty? here's little thanks to God, for all this *Daniel* tells him, that before God hath d me with him he shall be convinced of his interest, in all these things, and that he *disposeth* them, according to his own good pleasure. And look upon a graceless wretch in distress, and he frets himself, curses, blasphemes; and indeed his carriage is so uncomly, that it would trouble us to write or read it. But with the gracious soul 'tis not so, he hath his songs in the night, the consolations of God are stronger for his joy, then tribulations can be for his dejection; he hath the oyl of grace and gladness, which always gets uppermost, and floats upon the waters of affliction, he triumphs over trouble, he blesses and curses not.

Use 4. This discovers the reason of Christians high adventures, they never engage their best estate, Col. 3.3. they have a *hidden* life, and comforts thereunto belonging in a safe hand. Its said, the Indians cast their Gold to the Spaniards, and laught to see the scuffle. Some great men will sport away too much, yet scarce feel the loss of it. Theeves may break in and steal houshold goods, but they cannot carry away Land. The Law secures our earthly, the Gospel our heavenly inheritance. A Christian for Christ makes little of wealth, liberty, and life too. Christ, when he bids his friends not fear them that Luk. 12. 4. 5. can kill the *body*, he backs his counsel with Arguments from the depths beneath, and heigths above the eternal rewards of the evil and good; the one

shall

shall be *killed* and cast into *hell*; (better my body burn here, then body and soul forever in hell, sayes the Martyr) And he further adds, He that *confesseth* me before men, him shall the Son of man also *confess* before the Angels of God. He that *witnesseth* a good confession with his blood, shall find the day of his death, the souls birth-day unto perfect glory. v. 8.

And it concerns the people of God to be zealous, and valiant; for God keeps up the stage of this world, that they may with honour act their parts; their answer of God to the souls of them that were *slain* for the word of God, and the testimony which they held, is this, that they should rest yet for a little season, untill their fellow-servants also, and their brethren that *should* be *killed*, as they were, should be fulfilled. Rev. 6. 9. 11.

Hence comes the increase of mercy to Gods people, they are faithful in that which is little; I had but a *little*, and did *nothing* with it, said the evil servant: I have made *much* of my *little*, said the good servant; and what said the Lord? *Thou shalt have more.* The words of Christ to *Nathaniel*, we may well apply; Because, I said, I saw thee under the Fig-tree; believest thou? (thou shalt have more matter for thy faith to work upon) thou shalt see greater things then these. A Tenant that paid his Rent well in the VVars, shall be better trusted by his Landlord in times of peace; hast thou in thy molestations brought me praise, thou shalt not want consolations, saith our Lord. If a Son improve a small Stock well, the father cares not how great his trust be. VVhat Christ speaks of him- Use 5. Joh. 1.